16

MINUTES

OF THE

SIXTEENTH ANNIVERSARY

OF THE

CHICKASAW

Baptist Association,

HELD WITH THE

RIPLEY CHURCH,

TIPPAH COUNTY, MISSISSIPPI,

On the 15th, 16th, 17th, and 18th days of Sept., 1854.

MEMPHIS:
EAGLE & ENQUIRER STEAM PRINTING HOUSE, 14 FRONT ROW.
1854.

MINUTES

OF THE

SIXTEENTH ANNIVERSARY

OF THE

CHICKASAW

Baptist Association,

HELD WITH THE

RIPLEY CHURCH,

TIPPAH COUNTY, MISSISSIPPI,

On the 15th, 16th, 17th, and 18th days of Sept., 1854.

MEMPHIS:
EAGLE & ENQUIRER STEAM PRINTING HOUSE, 14 FRONT ROW.
1854.

MINUTES:

RIPLEY, TIPPAH COUNTY, MISSISSIPPI, September 15, 1854.

The delegates composing the Chickasaw Association assembled with the Ripley Church, on Friday before the third Sabbath in September, 1854.

The introductory sermon was preached by Elder A. H. Boothe, from the 3d chapter of 1st Corinthians and 16th verse: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you." Adjourned until 3 o'clock, P. M.

AFTERNOON SESSION.

The Association met pursuant to adjournment, and was called to order by its former Moderator, Elder M. Ball, assisted by the former Clerk. Elder T. Ball and P. H. Roberts were appointed Reading Clerks.

The letters from the several Churches were then called for, in their regular order, and read, and delegates' names enrolled.

When the letter from Mt. Zion Church was read there was a motion made to lay it on the table, which prevailed.

Petitionary letters were then called for, and petitions presented from the following Churches, praying admittance into this body:

The letter from Mt. Comfort Church was first read, received, and the hand of fellowship extended to her delegates.

The letter from Henkle's Creek Church was read, received, and the hand of fellowship extended to her delegates.

The Association then proceeded to the election of Moderator, Clerk, and Assistant Clerk, which resulted in the choice of Elder M. Ball, Moderator, W. J. Riddle, Clerk, and Jas. Hodges, Assistant Clerk.

The Moderator then appointed the following committees:

On Preaching—Brethren G. V. Gambrell, J. E. Woods, and R. H. Gibson, together with the Deacons of this Church.

On Arrangements—Elders A. Ray, A. H. Boothe, W. Hale, and Brethren T. Burress and Benj. Collins, together with the Moderator and Clerk.

Adjourned to meet to-morrow morning at 8 o'clock.

Prayer by Elder W. M. Farrar.

SATURDAY MORNING, SEPT. 16.

The Association met pursuant to adjournment. Prayer by Elder A. Ray.

Appointed a Committee on Finance, consisting of the following brethren: Jesse Boothe, J. T. Pitts, and J. O. Nelson.

Appointed a Committee on Documents, consisting of Elders James Boswell, L. W. Bailey, and M. S. Lowrey.

The report of the Committee on Arrangements was called for, whereupon Elder A. Ray, Chairman, presented the report, which was read and adopted, and the committee discharged.

Correspondence was next called for, whereupon Elder Jas. Robinson presented a minute of the Big Bear Creek Association, showing his appointment as a messenger to this body. After some discussion the Correspondence was referred to a special committee, consisting of Elders A. Ray, Wm. Hale, A. H. Boothe, J. H. Berry and Benj. Collins.

Elder Wm. M. Farrar was then received as a Corresponding Messenger from the State Convention.

Elder G. B. Waldroup was received as a Corresponding Messenger from the Cold Water Association.

The letter of the Mt. Zion Church was then taken from the table, and, after mature deliberation, it was decided that her delegates were entitled to seats in the body.

Elder J. J. Sledge was then received as a Corresponding Messenger from the Panola Association.

Correspondence was then appointed to the following religious bodies:

To the Panola Association—Elders Wm. Hale, W. L. Bailey, W. H. Holcombe, M. Ball, A. Ray, N. L. Ward, J. Boatner, and L. Short.

To the Big Hatchie Association—Elders A. H. Boothe, A. Ray, H. T. Savage, P. H. Roberts, John Valentine, and Jesse Boothe.

To the Cold Water Association—Elders Wm. Hale, E. Browning, and Bro. David Gambrell.

To the North River Association—Elders J. J. Andrews and E. B. Aiken.

To the Aberdeen Association—Elders P. H. Roberts, J. J. Andrews, E. B. Aiken, and Bro. Joshua Smyth.

To the Baptist State Convention—Elders Jas. Boswell, M. Ball, L. Ball, W. H. Holcombe, A. Ray, J. H. Berry, E. Smyth, B. Collins, and W. J. Riddle.

To the Yalabusha Association—Elders E. B. Aiken and W. M. Farrar.

The following committee was appointed to write corresponding letters, to wit: Elders A. H. Boothe, M. P. Lowrey, J. J. Andrews, L. Ball, B. Collins, J. O. Nelson, and J. Woods.

Elder Wm. Hale was elected to preach the next Introductory Sermon, and A. Ray his alternate.

Elder A. H. Boothe was elected to preach the next Missionary Sermon, and Elder W. H. Holcombe his alternate.

Granted letters of dismission to the Poplar Springs and Pleasant Valley Churches.

Reports were called for.

The report on Temperance was read, received and adopted, and ordered to be spread upon the minutes. See Appendix No. 1.

The following committee was then appointed to memorialize the Legislature for the passage of a law at its next session prohibiting the traffic in alcoholic liquors, except for medicinal, mechanical, and sacramental purposes. Adjourned to meet at 3 o'clock, P. M.

AFTERNOON SESSION.

The Association met pursuant to adjournment.

Reports were again called for.

Reports were received from the Union Meetings of the 1st, 2d and 3d districts, all of which were referred to the Committee on Documents.

The regular business of the Association was now suspended to give Agents an opportunity of laying their claims before the body; whereupon Elders W. M. Farrar, Thos. Lockhart, and E. B. Aiken addressed the Association in behalf of their respective agencies.

The special committee to which was referred the Correspondence of the Big Bear Creek Association, presented its report, which was read, adopted, and ordered to be spread upon the minutes. See Appendix No. 2.

The following Messengers were appointed to the Big Bear Creek Association, to wit: Elder P. H. Roberts, Neil McCloud, W. C. Ward, and Joel H. Berry.

Adjourned to meet Monday morning at 8 o'clock.

SUNDAY MORNING, SEPT. 17.

At an early hour large and respectable congregations assembled at the Methodist and Presbyterian Churches, which were occupied in the following order, to wit: The Presbyterian Church, by Thos. Lockhart, at 9½ o'clock, by W. M. Farrar at 11, by A. Ray at 3, P. M., and at candle lighting by L. Ball.

The Methodist Church, by J. W. Pender, at 9½ o'clock, by M. Ball at 11, by J. J. Sledge at 3, and by A. H. Boothe at candle lighting.

The Baptist Church was appropriated for the benefit of the colored people, which was occupied at 11 o'clock by P. Skelly, at 3 by W. Hale, and at night by J. J Andrews.

At the close of the 11 o'clock services at each Church, a collection was taken up for missionary purposes, amounting to $59 20.

MONDAY MORNING, SEPT. 18.

The Association met pursuant to adjournment.

Prayer by Elder R. Nutt.

Reports were again called for.

The Committee on Documents made its report., which was adopted, and ordered to be spread upon the minutes. See Appendix No. 3.

The Treasurer made his report, which was adopted, and ordered to be spread upon the minutes. See Appendix No. 4.

The Executive Board made its report, which was adopted, and ordered to be spread upon the minutes. See Appendix No. 5.

A corresponding letter was now received from the Big Hatchie Association, but no delegates.

The Financial Committee made its report, which was adopted, and ordered to be spread upon the minutes. See Appendix No. 6.

The Committee appointed to draft a memorial to the Legislature, presented the same, which was read, adopted, and order to be spread upon the minutes. See Appendix No. 7.

Adjourned until 3 o'clock, P. M.

Prayer by E. B. Aiken.

During the recess of the Association, the Educational Society met, transacted its business, and adopted Brethren Joseph Gaillard and W. S. Modlin as the beneficiaries of the society.

AFTERNOON SESSION.

The Association met pursuant to adjournment.

The following Preamble and Resolutions were offered by Elder W. H. Holcombe, and unanimously adopted:

WHEREAS, Mr. A. Campbell, of Bethany, Va., has, in the August number of the Millennial Harbinger, implicated many Ministers of our denomination, and whereas, he has withheld their names, leaving us merely to conjecture as to whom they may be who are fraternizing with him and condemning the course of Bro. J. R. Graves, therefore,

1. *Resolved*, That we deem the course, thus alleged against some of our Ministers, as traitorous to our denomination, and to the cause of truth in particular.

2. *Resolved*, That in our judgment Mr. Campbell's writings are self-contradictory and dangerous, because erroneous.

3. *Resolved*, That we highly approbate the course of Bro. Graves towards Mr. Campbell and his heresies.

4. *Resolved*, That we earnestly request Bro. Graves to publish in pamphlet or book form the series of articles written on Campbellism when completed.

5. *Resolved*, That we cordially endorse the "Tennessee Baptist" as an able and faithful exponent of Baptist principles.

6. *Resolved*, That the Moderator and Clerk sign the above preamble and resolutions, and send them to the "Tennessee Baptist" for publication.

The following preamble and resolutions were offered by Elder A. H. Boothe, and adopted:

WHEREAS, It appears from reliable testimony that there has been a difficulty in Mt. Zion Church for several months which is likely to produce a general disturbance among the brethren in all that section of country, therefore,

Resolved, That this Association appoint a committee of twelve members of this body to visit that Church at an early day and examine into her affairs, and if possible bring about an amicable adjustment of her difficulties and report the result at our next meeting.

Resolved, *further*, That the petition of said Church for a letter of dismission, be withheld until such report be made.

Whereupon, the Moderator appointed the following Brethren: A. Ray, Wm. Hale, Wm. H. Holcombe, A. H. Boothe, B. Collins, J. H. Berry, W. J. Riddle, G. V. Gambrell, E. Browning, L. Ball, M. P. Lowrey, E. Smyth—a committee to carry out the above resolution.

By motion, the Moderator was added to the committee.

The Association then went into an election of an Executive Board, which resulted in the selection of the following brethren: J. H. Berry, E. Smyth, G. V. Gambrell, R. H. Gibson, and J. O. Nelson.

RESOLUTIONS.

1. *Resolved*, That the pastors of the respective churches composing this Association make an appeal to them and take up collections for Domestic and Foreign missions, and other benevolent objects, sustained by this Association.

2. *Resolved*, That the Clerk of this Association forward the names of all the Trustees of the Mary Washington College, to Dr. C. G. Mitchel, Secretary of said institution, Tardyville, Mississippi.

3. *Resolved*, That we take pleasure in commending Brother E. B. Aiken, the Agent of the Mary Washington College, to the favorable consideration and regard of the public in general, and of the Baptist in particular.

4. *Resolved*, That we recommend to the favorable notice of our churches and brethren generally, the following religious papers, to wit: "The Tennessee Baptist," "Western Recorder," "Christian Repository," and "New York Chronicle."

5. *Resolved*, That we tender our thanks to our friends in the town of Ripley and vicinity, for the hospitable manner in which they have entertained delegates, and to our Pedo-Baptist Brethren for the use of their houses of worship during the present session of this Association.

QUERIES.

1. Should a church grant a letter of dismission when the application is made on account of the applicant not having fellowship for the church or its acts?

Answer. No.

2 Is it right for us, as Baptists, to open our doors to or suffer Campbellites to preach in our churches?

Answer. No.

By motion, Resolved that the Clerk superintend the printing and distribution of the Minutes, and that he receive for his services ten dollars; and, Resolved further, that Elder L. Ball be appointed to distribute Minutes in the 1st District, and Elder A. H. Boothe, in the 3d District.

After a few appropriate and pathetic remarks from the Moderator, a parting hymn was sung, and in the midst of deep religious feeling, the Association adjourned to meet with the Farmington Church, Tishamingo County, Friday before the 3d Sabbath in September, 1855. Closing prayer by Elder A. H. Boothe.

W. J. RIDDLE, Clerk. MARTIN BALL, *Moderator.*

APPENDIX NO. 1.

We, your Committee on Temperance beg leave to report—That we are happy to state that this subject is being agitated, and is gaining ground and advocates, to a very considerable extent. A query on this subject has been discussed in each District meeting, and in every instance it has been decided that the Church should adopt the total abstinence principle. Many of our temperance organizations have declined; others are flourishing, while we think they have and are still accomplishing great good, yet we think the Church, as the "light of the world," and "the salt of the earth," should come forward in front of the battle, take a decided stand, and with a united effort, drive back this great and widespread evil from our land—an evil which has so long retarded the progress of the glorious Gospel of the Son of God.

Dear Brethren—In view of the confusion and distress in the churches produced by the use of ardent spirits and the great amount of crime in our country attributable to this cause alone, and in view of the stern reality that many of our friends and even our children are in danger of being contaminated and destroyed, both for time and eternity, by its use, we call upon you to unite without delay, redouble your efforts, and leave no honorable expedient untried that will contribute to the prohibition of its use, both in Church and in State. To this end we earnestly pray that the day may not be far distant, when dram-drinking, with all its blighting influences and effects upon the church and society, will be numbered among the things that were but are no more. Amen.

Respectfully submitted.

MARTIN BALL, CHAIRMAN.

The following resolution was adopted in connection with the report:

Resolved, Therefore, That this Association Memorialize the Legislature of the State of Mississippi, for the passage of a law prohibiting the traffic in alcoholic liquors, except for medicinal, mechanical and sacramental purposes.

APPENDIX NO. II.

The Special Committee, to whom was referred the correspondence from the Big Bear Creek Association, beg leave to report—That if facts have been correctly reported or represented to us, we regard that Association to some extent in disorder. But being a sister association—united to us by the bonds of a common

Page out

brotherhood, and feeling an ardent desire for her continued peace and prosperity, and wishing in the spirit of brotherly love to convince her, if possible, of the error into which she has fallen; your Committee respectfully recommend that her correspondence and messenger, at our present session, be affectionately received, and that we inform that Association, by letter, that we regard the restoring of J. M. Thomas to full fellowship by one of her churches, together with his restoration to the gospel ministry, in opposition to the will of the Church and Association from which he was excluded, as inconsistent with Baptist usage and Baptist principles, and as *directly conflicting with the bonds of our common union* as a demonstration; and meets, if we have understood the circumstances correctly, with our decided disapprobation. And we further recommend that, after we shall have faithfully and affectionately labored with the Big Bear Creek Association, if she still persists in error, this Association no longer recognise her as a corresponding body.

All of which is respectfully submitted.

JOEL H. BERRY, CHAIRMAN.

APPENDIX NO. III.

We, your Committee on Documents, beg leave to report: —

In regard to the Minutes of the Union Meetings, we recommend that the following be published in the minutes of this Association:

1. The times and places of holding their next sessions.
2. Who are to preach the Introductory sermons and their alternates.
3. Who are to preach sermons appropriate to ministers and deacons and their alternates.
4. The names of their correspondents, and for the Third District, according to their request the times and places of holding their protracted meetings, their resolutions inviting ministers to attend, and the place of holding the next session of the Association.

We still urge the great importance of sustaining the Mary Washington College with a liberal hand.

We have examined the documents placed in our hands and find nothing more necessary to be noticed in our report.

All of which is respectfully submitted.

M. P. LOWRY, CHAIRMAN.

UNION MEETING OF THE 1ST DISTRICT.

1. The next meeting of this District will be held with the Cherry Creek Church, Pontotoc Co., Miss.; commencing Thursday before the first Sabbath in August, 1855.

2. Elder L. W. Bailey to preach the next Introductory Sermon, and E. Browning his alternate.

3. Elder W. Hale to preach a Sermon appropriate to Ministers and Deacons, and J. Boswell his alternate.

UNION MEETING OF THE 2D DISTRICT.

1. The next meeting of this District will be held with the Canaan Church, Tippah Co., Miss.; commencing on Thursday before the second Sabbath in August, 1855.

2. Elder W. H. Holcombe to preach the next Introductory Sermon, and H. G. Spencer his alternate.

UNION MEETING OF THE 3D DISTRICT.

1. The next meeting in this District will be held with the Antioch Church, Tippah Co., Miss.; commencing on Thursday before the third Sabbath in August, 1855.

2. Elder M. P. Lowry to preach the next Introductory Sermon, and A. H. Boothe his alternate.

Appointed the following Corresponding Messengers to the Union Meeting of the first District: Eld. M. P. Lowry, and Brethren J. R. Brock, W. Green, and W. Calvery.

To the Second District, Elders O. D. Fitzgerald, H. G. Savage, P. Skelly, and Bro. J. W. Taylor.

Appointed Protracted Meetings, to be held at the following times and places:

Rienzie, Tishomingo Co., Miss., commencing Friday before 1st Lord's Day in July, 1855.

Farmington, Tishomingo Co., Miss., commencing Friday before 2d Lord's Day in July, 1855.

Friendship, Tishomingo Co., Miss., commencing Friday before 3d Lord's Day in July, 1855.

Osburn's Creek, Tishomingo Co., Miss., commencing Friday before 4th Lord's Day in July, 1855.

Yellow Creek, Tishomingo Co., Miss., commencing Friday before 1st Lord's Day in August, 1855.

Hinkle's Creek, Tishomingo Co., Miss., commencing Friday before 2d Lord's Day in August, 1855.

Concord, Tippah Co., Miss., commencing Friday before 4th Lord's Day in August, 1855.

Resolved, That all our Ministers of this Association, are most respectfully solicited to attend our Protracted Meetings.

Appointed the next meeting of the Association to be held with the Farmington Church, Tishomingo Co., Miss.

APPENDIX NO. IV.

TREASURER'S REPORT.

ELIJAH SMITH IN ACCOUNT WITH THE CHICKASAW ASSOCIATION.

Sept. 19,	1853,	Debtor as per last report.....	$291	62
" "	"	Received of a friend.....		50
July 1st,	1854,	Sale of a Bible.....	1	50
Sept. 15,	"	Received of W. J. Thomas for books sold and collected....	43	00
" 16,	"	Amount received at Mt. Olive Church, Dom. M.....	5	00
" "	"	Amount received at Academy Church, Dom. M.....	8	20
" "	"	Amount received at Pleasant Ridge Church, Dom. M....	7	50
" "	"	Amount received at Philadelphia Church, Dom. M.....	1	00
" "	"	Amount received at Canaan Church, Dom. M.....	8	75
" "	"	Am't received at Bulah Church, Dom. M.....	5	00
" "	"	Amount received of S. R. Spight, sale of books,.....	21	75—393 82
" 17,	"	Am't received of E. B. Aiken, Home M., sale of books....	138	05
" "	"	Received one-half public collection on Sabbath.....	26	35
" "	"	Received of N. L. Ward	1	00
" "	"	" of H. Ivy.....	1	00
" "	"	" of W. P. Goolsby...	1	00
		J. Preston 50c.....		75—168 15

FOREIGN MISSIONS.

Sept. 16, 1854. Received of Academy Church.. 2 45
" " of Bulah Church.... 1 00
" " of Canaan Church... 7 75
" " ¼ public collection.... 13 17— 24 37
586 34

FOR MINISTERIAL EDUCATION.

Sept. 16, 1854, Received of Academy Church..$ 8 00
" " " " of Canaan Church.... 2 00

INDIAN MISSIONS.

Sept. 16, 1854, Received of Bulah Church....$ 1 00
" 17, " " of Canaan Church... 4 00
" " ¼ public collection.... 13 18— 18 18

INDIAN EDUCATION.

Sept. 17, 1854, Received of E. B. Aiken.....$ 13 80
" " " " Cherry Creek Church 9 25— 23 05
637 57

CREDITS.

Sept. 18, 1853, Paid by order of the Board to S. R. Spight, to pay for books..$ 66 00
" " " Paid to W. H. Holcombe for ministerial education,..... 20 80
Nov. 17th, " Paid to E. B. Aiken as Missionary 35 50
" " " Paid by order of the Board to J. H. Berry to pay for books,..... 79 35
July 1st, 1854. Paid by order of the Board to J. H. Berry to pay for books,.....88 00
Sept. 15th, " " to W. J. Thomas as Missionary 40 50
" 16th, " " " E. B. Aiken " 165 00
" 18th, " " W. M. Farrer, Agent of S. B. F. M..... 24 37—519 52
Balance on hand,..... 118 05
Books on hand unsold,..... 34 35
Books paid for but not yet received,.....130 00
164 35

All of which is respectfully submitted,

ELIJAH SMYTH, Treasurer.

APPENDIX NO. V.

REPORT OF THE EXECUTIVE BOARD.

The Executive Board beg leave to report, that with brighter prospects at the beginning of the associational year than at any former period, they have accomplished *less*. We feel that the fault is ours. When we first engaged in missionary operations we were wholly destitute of means, and our dependence was upon God alone. We met often, and mingled our tears and prayers together, and sent our feeble and united petitions to a throne of grace for heavenly direction and guidance. Every movement seemed to prosper beyond our most sanguine expectations. The poor had the gospel preached to them, the character of whole neighborhoods was changed, churches were organised and built up, Bibles and Testaments with other religious books were profusely distributed, and in short effects, like "living epistles known and read of all men," were produced. But *now* notwithstanding we have had the services of an able and faithful missionary, who has, doubtless, been a blessing to those among whom he has labored, yet from the fact that we were able to secure his services for about six months only, our boundaries being large, his residence being in the extreme southern portion of the same, our failure to receive our books which have been detained between this place and Charleston from spring to autumn, and above all, we fear, our too great dependence upon an arm of flesh; we come before you with smaller results and with a diminished treasury. But although we are compelled to exclaim with the Psalmist, "vain is the help of man," and to acknowledge that our efforts have been marred by disappointment and gloom; yet we thank God for what has been done. From the report of Bro. Eakin, our missionary, it appears that he has traveled 2040 miles, preached 170 sermons, baptised 41 converts, attended 7 protracted meetings, sold books to the amount of $22, collected $138.30 for domestic missions, and $13.80 for Indian education. The amount now on hand for domestic missions, including books received and those paid for but not received, is $220.80.

Now, brethren, the results are before you, and while we ask your kind indulgence for our errors and your sympathy for our disappointments, we pray God that *both* may yet be overruled through his infinite goodness and mercy to the promotion of his honor and glory, and the advancement of his kingdom in the world. We trust that our diminished success will awaken in the minds of your future Board, whoever they may be, more deep and heart-searching enquiries, stimulate them to more vigorous exertions, and lead them to an entire and unreserved dependence upon that God who holds in his own hands the destinies of

heaven and earth, and to whom all the children of men should ever humbly look for *light*, *direction* and *aid*.

Before closing this report it is proper to state that your Board authorised their missionary to take up a collection for the purpose of educating a young Choctaw Indian who has embraced religion and who desires to preach Christ to his own brethren who are sitting in the dark regions of the shadow of death. But he is disqualified for this great work. The call has been made to us for help by our beloved Bro. Moffat, with whom many of you are acquainted, and who has been laboring for several years as a faithful and devoted missionary among the Choctaw Indians. It is for you, brethren, to decide whether we shall turn a deaf ear to this call, or respond to it, like men, who must give a strict account of their stewardship upon earth. Finally, brethren, may all your efforts have a tendency to promote the glory of God and the exaltation of our Saviour's name.

All of which is respectfully submitted.

J. H. BERRY, CHAIRMAN.

APPENDIX NO. VI.

REPORT OF THE COMMITTEE ON FINANCE.

We, your Committee on Finances, beg leave to make the following report:

Received, for Printing the Minutes of this body	$74 55
Received, for Associational purposes	2 00
Total	$76 55

All of which is respectfully submitted.

JESSE BOOTHE, Chairman.

APPENDIX NO. VII.

MEMORIAL.

We, your committee, appointed to draft a Memorial to the State Legislature, beg leave to offer the following:

The Chickasaw Baptist Association, to the Honorable Senate and House of Representatives, of the State of Mississippi:

This Association begs leave to memorialize your honorable body, for the passage of a law prohibiting the traffic in alcoholic liquors, except for medicinal, mechanical and sacramental purposes, and to this end your memorialists will ever pray.

All of which is respectfully submitted.

A. H. BOOTHE, Chairman.

EXECUTIVE BOARD OF THE CHICKASAW ASSOCIATION.

J. H. Berry, G. V. Gambrell,
Elijah Smyth, J. O. Nelson,
R. H. Gibson.

TRUSTEES OF THE MARY WASHINGTON COLLEGE.

Elder W. H. Holcombe, W. J. Riddle.
Elijah Smyth, Gen. Benj. Collins,
Stephen Threlkeld, Henry Pitts,
Dr. C. G. Mitchel, Simon R. Spight,
Elder Ambrose Ray, Elder H. G. Spencer.

TIMES OF MEETING OF THE DIFFERENT RELIGIOUS BODIES WITH WHOM WE CORRESPOND.

Bear Creek Association, Friday before 4th Sunday in September.
Panola Association, Saturday before the 1st Sunday in October.
Big Hatchie Association, Friday before the 3d Sunday in July.
Cold Water Association, Friday before the 3d Sunday in October.
North River Association, Friday before 4th Sunday in September.
Aberdeen Association, Thursday before 1st Sunday in October.
Baptist State Convention, Thursday before 2d Sunday in Nov'r.

ORDAINED MINISTERS.

M. Ball, Pontotoc; W. H. Holcombe, Ripley;
Wm. Hale, Rocky Ford; J. H. Prescott, Salem;
A. Godwin, Ripley; R. Nutt, Salem;
L. W. Bailey, Cornersville; H. Thompson, New Albany;
J. J. Andrews, Poplar Springs; L. Ball, Cherry Creek;
J. Boswell, Tardyville; C. C. Malone, Yellow Creek;
H. G. Spencer, Salem; P. H. Roberts, Burmingham;
A. H. Boothe, Rienzi; W. Young, Pontotoc;
W. J. Thomas, Carrolville; J. C. Derry Berry, Bone Yard;
A. Ray, Jonesboro'; E. Browning, Pontotoc;
J. T. Pitts, Cherry Creek; M. P. Lowry, Rienzi;
H. G. Savage, Rienzi.

LICENTIATES.

F. Hooker, Poplar Springs; L. Barnes, Dry Run;
R. G. Tuttle, Ripley; —— Wilkins, Carrolville;
S. Paser, Yellow Creek; A. Butler, Bone Yard;
D. Potter, Tardyville; L. Flake, Rienzi;
Joseph Gaillard, Ripley; —— Boone, Danville;
H. C. Spencer, Ripley; W. S. Modlin, Farmington;
J. D. Rodgers, Molino.

The next Annual meeting of the Chickasaw Association will be held with the Farmington Church, Tishomingo county, Miss., commencing Friday before the 3d Lord's day in September, 1855.

CONSTITUTION.

ARTICLE 1st.—This Association shall be called the "CHICKASAW BAPTIST ASSOCIATION."

ART. 2d. It shall be composed of persons who have been duly elected delegates by the respective churches belonging to this union.

ART. 3d. The delegates representing the different churches shall at the opening of the Association, present the letters specifying their appointment, and also showing the number baptised, received by letter, dismissed, excluded, restored, and dead, during the year, together with the whole number in fellowship.

ART. 4th. Every church belonging to this body, shall be entitled to three delegates until they number 100 members, and then one for each hundred above that number.

ART. 5th. Churches of this Union failing to represent themselves at one association, will be expected to state the reason of their failure at the next, and if any church fail for three successive meetings, the association may consider such church as dropped from its number, or shall have power to send a committee to enquire into its state, or proceed as the association may deem most advisable.

ART. 6th. New churches may be admitted into this union by signifying their wish by letter and delegates, provided they be deemed orthodox, and are willing to walk in fellowship with us.

ART. 7th. The association shall have a moderator and clerk, who shall be chosen at each annual meeting, so soon as letters from the churches are read, and members names enrolled; PROVIDED, however, that nothing in this article be so construed as to prohibit churches petitioning for union with us, from voting by their delegates for moderator and clerk.

ART. 8th. This association shall have no power to adopt rules that shall at any time infringe upon the independence and rights of churches; it shall, however, be at liberty to advise churches belonging to it, or it may withdraw from such churches as are known to walk disorderly.

ART. 9th. The association shall have a fund for its expenses, and the churches shall be at liberty to send up such funds as they may think proper, either for foreign or domestic missions, for the bible or any other benevolent institution, and the association appoint one or more, to take charge of the same, and forward them as they may be designated, and report to the next association.

ART. 10. Any church of this union having a difficulty that she cannot settle, may call help from other churches, or may present the case to this body for advice; such cases must be presented in the letter of correspondence, stating the reasons why it has not, or could not be decided by the church.

Art. 11th. When churches of this union have members supposed to possess ministerial gifts, "we recommend them to" call from two or more churches for the aid of their ministers and such other members as the churches may deem most suitable to examine the individuals, and if thought advisable, to authorise such a member or members to preach the gospel—which shall be reported to the association, and entered on the minutes.

ART. 12th. Any church having a gift she deems worthy of Ordination, shall call a Presbytery of ministers from sister churches to officiate in the work; and all Presbyteries in the ordination of ministers and deacons, or in constituting churches, shall be governed by the abstract of principles of this association.

ART. 13th. This association may correspond by letter and delegates, with the Baptist Convention of this State, and with such associations as she may deem most conducive to the general interest of Zion.

ART. 14th. The minutes of the association shall be read and corrected, and signed by the moderator and clerk before the session rises; no association shall adjourn, unless in extraordinary cases, until it has finished all its business.

RULES OF DECORUM.

ARTICLE 1st. The association shall be opened by prayer.

ART. 2d. The moderator and clerk shall be chosen by the members present by private ballot.

ART. 3d. The moderator shall be considered the judge of order, but any member not satisfied with his decision may appeal, provided that appeal be made on the same day, but at no subsequent time.

ART. 4th. The moderator shall be entitled to the same privilege of speaking as other members, but not to vote unless his vote be necessary to decide the question. If he arises to speak, he shall call on some brother to take the chair.

ART. 5th. All questions brought before the association shall be introduced by motion, and, if seconded, shall be opened for discussion, unless withdrawn by the mover or his second. When a subject has been taken up and a reasonable time allowed for discussion, the moderator shall take the question by yeas and nays, and if a call for a division be made it shall be decided by the members rising.

ART. 6th. Any member wishing to speak shall rise and address the moderator. Only one member shall be allowed to speak at the same time, who shall not be interrupted while speaking, unless he depart from the subject, or make personal reflections.

ART. 7th. No person shall speak more than once upon any subject until all who wish to speak shall have had an opportunity, nor more than twice upon any subject without permission.

ART. 8th. Every subject introduced for discussion shall be first decided before another shall be offered, unless it be laid over by motion, with the consent of the mover and association.

ART. 9th. The association shall in all cases be governed by a majority of the members present, except in the reception of churches, then a unanimous vote shall be required. "But in no case shall one member or church prevent the reception of a church without sufficient cause shown, which shall be determined by a majority."

ART. 10th. The names of members shall be called whenever the association shall direct, and the absentees marked. Any member wishing to retire shall obtain permission of the moderator.

ART. 11th. The appellation of brother shall be used by the members in addressing each other.

ART. 12th. Any member violating these rules shall be subject to be reproved by the moderator, but only on the day the breach shall have been made.

ART. 13th. Amendments or alterations may be made to these rules when a majority may deem it necessary.

ABSTRACT OF PRINCIPLES.

1. OF THE SCRIPTURES.—We believe the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, Salvation for its end, and Truth without any mixture of error for its matter; that it reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the world, the true centre of Christian union, and the supreme standard by which all human conduct, creeds and opinions should be tried.

2. OF THE TRUE GOD.—That there is one, and only one, true and living God, whose name is JEHOVAH, the Maker and Supreme Ruler of heaven and earth; inexpressibly glorious in holiness, worthy of all possible honor, confidence and love, revealed under the personal and relative distinction of the Father, the Son, and Holy Ghost; equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption.

3. OF THE FALL OF MAN.—That man was created in a state of holiness, under the law of his Maker, but by voluntary transgres-

sion fell from that holy and happy state, in consequence of which all man kind are now sinners, not by constraint but choice; being by nature utterly void of that holiness required by the law of God, wholly given to the gratification of the world, of satan, and of their own sinful passions, and therefore under just condemnation to eternal ruin, without defence or excuse.

4. Of the way of Salvation.—That the salvation of sinners is wholly of grace, through the mediatorial offices of the Son of God, who took upon him our nature, yet without sin; honored the law by his personal obedience, and made atonement for our sins by his death; being risen from the dead, he is now enthroned in heaven, and uniting in his wonderful person the tenderest sympathies with devine perfection, is every way qualified to be a suitable, a compassionate, and all-sufficient Savior.

5. Of Justification.—That the great Gospel blessing which Christ of his fullness bestows on such as believe in Him, is Justification; that Justification consists in the pardon of sin and the promise of eternal life, on principles of righteousness; that it is bestowed not in consideration of any works of righteousness which we have done, but solely through his own redemption and righteousness; that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.

6. Of the Freeness of Salvation.—That the blessings of Salvation are made free to all by the Gospel; that it is the immediate duty of all to accept them by a cordial and obedient faith, and that nothing prevents the salvation of the greatest sinner on earth, except his own voluntary refusal to submit to the Lord Jesus Christ, which refusal will subject him to an aggravated condemnation.

7. Of Grace in Regeneration.—That in order to be saved, we must be regenerated or born again; that regeneration consists in giving a holy disposition to the mind, and is effected in a manner above our comprehension or calculation, by the power of the Holy Splrit, so as to secure our voluntary obedience to the Gospel, and that its proper evidence is found in the holy fruit which we bring forth to the glory of God.

8. Of God's purpose of Grace.—That election is the gracious purpose of God, according to which he regenerates, sanctifies, and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely wise, holy and unchangeable; that it utterly excludes boasting, and promotes humility, prayer, praise, trust in God, and active imitation of his free mercy; that it encourages the use of means in the highest degree; that it is

ascertained by its effects in all who believe the Gospel; is the foundation of christian assurance; and that to ascertain it with regard to ourselves, demands and deserves our utmost diligence.

9. Of the perseverence of Saints.—That such only are real believers as endure unto the end, that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special Providence watches over their welfare, and that they are kept by the power of God through faith unto Salvation.

10. Harmony of the Law and Gospel.—That the law of God is the eternal and unchangeable rule of his moral government; that it is holy, just, and good; and that the inability which the scriptures ascribe to fallen men to fulfil its precepts, arises entirely from their love of sin; to deliver them from which, and to restore them through a mediator to unfeigned obedience to the holy law, is one great end of the Gospel, and of the means of grace connected with the establishment of the visible church.

11. Of a Gospel Church.—That a visible church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the Gospel; observing the ordinances of Christ, governed by his laws; and exercising the gifts, rights and privileges invested in them by his word; that its only proper officers are bishops or pastors, and deacons, whose qualifications, claims, and duties are defined in the Epistles to Timothy and Titus.

12. Of Baptism and the Lord's Supper.—That christian baptism is the immersion of a believer in water, in the name of the Father, Son, and Spirit; to show forth in a solemn and beautiful emblem, our faith in a crucified, buried and risen Saviour, with its purifying power; that it is pre-requisite to the privilege of a church relation; and to the Lord's Supper, in which the members of the church, by the use of bread and wine, are to commemorate together the dying love of Christ, preceded always by solemn self-examination.

13. Of the Christian Sabbath.—That the first day of the week is the Lord's day or Christian Sabbath, and is to be kept sacred to religious purposes, by abstaining from all secular labor and recreations; by the devout observance of all the means of grace, both private and public; and by preparation for the rest which remaineth for the people of God.

14. Of Civil Government.—That civil government is of divine appointment, for the interest and good order of human society: and that magistrates are to be prayed for, conscientiously honored, and obeyed, except in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the Prince of the Kings of the earth.

15. Of the Righteous and the Wicked.—That there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the spirit of our God, are truly righteous in his esteem; while all such as continue in impenitence and unbelief are in his sight wicked, and under the curse, and this distinction holds among men both in and after death.

16. Of the World to Come.—That the end of this world is approaching: that at the last day, Christ will descend from Heaven, and raise the dead from the grave to final retribution; that a solemn separation will then take place, that the wicked will be adjudged to endless punishment, and the righteous to endless joy; and that this judgment will fix forever the final state of men in Heaven or Hell, on principles of righteousness.

17

MINUTES

OF THE

SEVENTEENTH ANNIVERSARY

OF THE

CHICKASAW

Baptist Association,

HELD WITH THE

PARMINGTON CHURCH,

TISHOMINGO COUNTY, MISSISSIPPI,

On the 14th, 15th, 16th and 17th days of Sept., 1855.

MEMPHIS:
EAGLE & ENQUIRER STEAM PRINTING HOUSE.
1855.